ROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MARCH 1, 1961

Christ Sent Me To Preach

Corinthians 1:17

by George E. Failing

Ministers' Issue

The CALL to preach is personal. Paul's call was issued when he was converted. He was not saved merely from sin and hell, nor saved just to get to heaven. He was saved to preach. "The heavenly vision" of which Paul speaks was none other than the glorified Jesus issuing orders to an apostle-in-the-making.

No man can truly preach unless he knows he is personally called of God to preach.

The AUTHORITY to preach is clear. Paul was ordained and sent by Christ. This precedes human recognition and authorization. He who is authorized by Christ to preach carries Christ's seal of approval. Happy are those elders in the church who are convinced of the individual's divine authorization before they approve human ordination. *Lay thy hands* [*of ordination*] *suddenly on no man* is needful caution still.

If the preacher be authorized by Christ, he has a source of power beyond anything his church can bestow. While following orderly procedures in the church, he knows that he personally serves the Head of the Church. He is therefore spiritually equal with his fellow elders, for each holds appointment under Christ.

The PRIORITY of preaching is emphasized. Paul made tents, but he was not sent by Christ to do that. Paul organized churches, but he was not sent to do that. That was the necessary follow-up of his evangelistic labors. Paul administered the sacraments, but he was not sent primarily to do that.

Paul was sent to preach! That call determined all his activities. His acceptance or rejection of support was determined by what would happen to his preaching. His books, his companions, his travels—all were selected in reference to preaching. Preaching was Christ's major call and Paul's mastering passion.

The CENTRALITY of preaching is indicated. Where there is no preaching in the Holy Ghost, there is no New Testament church. The breaking of the Word of Life is a sacrament to be shared in every service of the church. Christ needed to die only once, but the Word needs to be broken and distributed over and over again. *Feed the flock of God which is among you* is Peter's timeless admonition to preachers.

Christ sent me to preach! I must not disappoint Him nor cheat the church.

Editorials

My People

You are my people, given to love,
To serve, to shepherd through the days ahead;
I pray God that I may be worthy of
This honor; I am glad I was led
To come to you, that through God's gentle grace
My lines have fallen in this pleasant place.

I would be strong to work where there is need;
I would be true to serve you as I should;
And I would give the Bread of Life to feed
Each hungry soul who comes to me for food;
And I would honor with my every word
The blessed Saviour—Jesus Christ, our Lord.

I plead with you for patience. Should I make
An error, I would gladly make amends,
Or if some unintentional mistake
Be mine, I crave your understanding, friends.
As pastor and as people, may we be
Builders together, for Eternity!

Selected

The Head of the Church

CHRIST HAS the final jurisdiction—over everything and everyone. That relieves the minister of much anxiety and much responsibility.

Our judgments, at best, are but partial and temporary. Only God knows all the facts about and the true motives of our people. We can with safety put the best construction on all events and leave the issue with God.

But matters are not to be referred to God in a vindictive spirit, as though we would ask God to do something against people we would not take on ourselves. The issue is to be left to God with hope in the triumph of Divine mercy and goodness.

Since Christ is the Head of the Church, He will initiate action in the church. He is the only source of wisdom as well as of holiness and power. He knows how to introduce His thoughts into our minds, to move our emotions, to influence our wills.

Since Christ is the Head, ours is not to dispute but only to obey. This is not blind obedience; it is intelligent and loving obedience; intelligent because of utter trust in Divine Wisdom, and loving because of joyous surrender to Divine Love.

Christ is the Head of the home, of the large or small church, of conferences and denominations. Yes, He is "the supreme Head. . . who fills everything everywhere." (Williams, Eph. 1:23)—*George E. Failing*

Partisan Preaching

ONE OF THE SNARES into which we preachers are lia to fall is getting such a vested interest in certain id that we feel we are called upon to come to their resc when they are attacked.

When such circumstances prevail it is not loya to truth but partisan interests that color the preachi This is not accusing the preacher of falsehood, but blindness or unreasonable prejudice. Occasionally may find himself withholding certain truths for the go of the cause or because he does not want to meet t dismay and disapproval of those who thought he w one of "ours."

If the preacher wants to stay honest he must adm that certain segments of truth rest with those of t opposite school of theology. He will be compelled times to "cheer for the opposing team."

If, as a preacher, I am compelled always to thi with the group and to defend the group to which I ha attached myself, I am a religious partisan and cou easily become untruthful by respectful silence or affirming only a partial truth.

Politicans tell you that all wisdom and truth is foun in their camp; that the opposition has no case; that it the fruit of blind prejudice or callous iniquity. Th may do for politicians where little or nothing is at stak but when this spirit possesses a preacher, Eternal Glor will be the poorer. If you would be a man worthy th name Preacher:

Preach the Word, not prejudices.

Preach Christ, the wisdom of God and the powe of God.

Preach freedom from Satan's bondage here and no through the power of Calvary's Sacrifice.

Preach freedom and victory over the "flesh."

Preach the consolation, comfort, and triumph pro vided in Christ for every man.

Preach "not with enticing words of man's wisdom but in the demonstration of the Spirit and of power."

—*Oliver G. Wilson*

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I Was Reading...

by the Editor

● this report by Dr. David T. Tsutada, President of Immanuel Bible College, Japan: "We have our conservation party again winning in the election. The party, though excellent in many respects compared to others, just passed a resolution that the Diet just before its dissolution voted to make 'Ise Shrine' the parental base of national Shrintoism to be hereafter maintained again by the national finance as before the war, treating it different from all other religious cooperations." We can understand his apprehension for the future. Dr. Tsutada with Rev. Harold Johnson just completed a month long survey trip to India with a view to sending out soon three student missionaries to Yeotmal, India. "According to the financial ministry of Japan, this was, to our surprise, the first of Japanese deputations to foreign lands completely supported by the offerings of Japanese Christians alone."

● the very interesting account of the development of the Wesleyan Academy in Puerto Rico appearing in the February issue of *Wesleyan Missionary*. The article is written by Robert Stowell.

● that according to the International Journal of Religious Education for December 1960, from 1926 to 1959 while the population of the United States increased by 53%, church membership increased by 106%. At the same time, the Federal Bureau of Investigation is reminding us that during the first months of 1960 alone there was an 11% increase in serious crime over the previous year. Must we admit that church membership figures are not nearly so revealing an index of American life as are the figures for crime? Are we only religiously appeasing our conscience while we callously measure the increase of crime?

● the two-page report in the January 30 issue of *U. S. News and World Report* that Kennedy's school plan is now under Catholic Church fire. Every American citizen should thoroughly alert himself as to the bold intentions of the Roman Catholic Church in securing all possible state and federal subsistence in the support of its many parochial schools. The position of the Roman Catholic Church is being forcibly presented in *Our Sunday Visitor* in a series of three articles on "Federal Aid to Education." The first article appears in the February 5 issue. Alert Americans must be fully aware of this movement and of the specious arguments presented to support it.

● that an average of 1000 Cubans a week have been entering the U. S. in recent months. 7000 a month are granted visas by the American Embassy in Havanna, and thousands more enter by other methods. Scores of thousands are in Florida now and the flow continues, according to Carl D. Stewart.

● about Russia's recent fraud in devaluing the Russian ruble while telling the Russians that the new ruble is worth more than before. While devaluing the ruble by 55%, she claims to have increased its value! What is the value of the ruble? The Russians themselves reserve the privilege of telling you what it is worth, irrespective of what it will actually buy. These are the observations of columnist Sylvia Porter.

To Serve the Present Age

by F. R. EDDY

IN THE WINTER of 1894 I was convicted of the fact that I was a rebel and needed the forgiveness of Jesus Christ that I might have my sin of rebellion washed away. I utterly surrended my will to the Lord and begged His forgiving grace. By faith, the blood of Jesus Christ was applied to my guilty, rebellious soul and I became a child of God, a forgiven sinner. From that day on I have never told God "I won't do it." That spirit of rebellion was totally removed from my heart.

It was not a great while until I became aware of a tendency, or inclination to lean away from the will of God and it caused me much anguish and praying to maintain an honest Christian life. I found myself with little power. I had to spend about all my time keeping the victory. I did not go into sin. I did obey the Lord.

Then in the winter of 1901 I came to see that in my nature there was left an inclination away from God and His will. I did not love this thing; it was not in my affections. I did not yield to this inclination; it was not in my will. I discovered that I had a nature that was depraved. At the same time I discovered there was provision in the blood of Jesus Christ not only to forgive my rebellion but to cleanse my nature, which I had inherited, and set me free in nature as well as in will. I applied to the blood for cleansing. I discovered I needed to dedicate all my being, all my powers, all my possibilities in all elements and particulars, to the will and control of the Lord. This I did.

I did not, neither could I, comprehend all that this might mean to me. I did not need to, for I was dealing with my Creator and I recognized that His will was best in all things. I was dealing with the Infinite. I was dealing with my Redeemer. My faith must rest in Him and leave the management of all my life and work in His hands from that time on and forever. This is, and was, fundamental to all things else. My faith reached out to the blood in this matter of dedication.

We talk about consecration but usually begin to enumerate that which we comprehend and, in effect, try to make a bargain with God. This will never work. Utter surrender of the will is the foundation on which faith for forgiveness can stand. Utter dedication of self and all its powers and possibilities, as God may lead us, is the only base on which faith for cleansing can stand. I could not see life beyond that day. But self, my person, my powers, my possibilities as they might be developed under the leadership of the Holy Spirit, I could, and did, set apart for the work, use, and direction of the Lord, without argument, from that day on and forever. God met me that hour and accepted my act of dedication, and as my faith looked to the blood of Jesus Christ my heart was cleansed. Emotion did not enter the case until I began to comprehend what God had done to my nature.

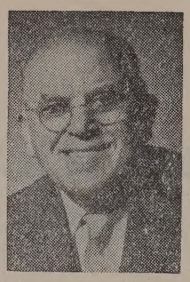
A number of days after that altar of dedication, or consecration, the Lord made it known to me that He wanted me to begin preparing for the ministry of the Word. I had no struggle, for that was settled in dedication. I had set apart all that I was, or that He could make of me, to His use as He directed. It was not mine to question. I was no longer in my control. In dedication I had agreed not to argue with the directions of the Lord. It was God's place to tell me what to do and not mine to choose which path to follow. No matter whether I could understand or not, I was to obey. It was God's part to see that things needed were supplied in the manner of His choosing. I did not need to struggle to decide; I never have at any time since. My only care has been to decide when God was speaking and make sure that I was not affected by my own desire or the plans and management of men. When I have found the manifestations of the will of God, I have had my answer ready from that day to this.

I spent three years in preparation to

Dr. F. R. Eddy is now retired after 55 years of service in the ministry of the Wesleyan Methodist Church. He served as a general officer of the Church for 34 years, a record unequalled in denominational history. The hearty consecration and sturdy wisdom that characterized his life and service are brightly reflected in this choice article.

To Serve the Present Age

F. R. Eddy



preach. I have spent 55 years in unbroken service in the ministry of the Word in the Church. There have been all sorts of problems, but when I have discerned the will of God, I have always found that the way opened for me to do His will. I have had to do a multitude of things material to keep in the ministry. I have faced what seemed like privation and what the world calls sacrifice, but at no time has the Lord ever failed to care for me and make it possible to do His will.

At one time I had a home for my family nearly paid for, and the Lord, through the Church, called me to leave that home and move to a place where I could see no possibility of ever getting another. I was compelled to sell at much less than my investment, really a mere pittance. Abraham was not the only or last man called to go to a land he had never seen. But the Lord cared for that, and gave me a more fitting home, and in a manner that I yet can scarcely understand. No matter what I had to do to keep in the ministry, I have never left any place in debt to the merchants with whom I had dealt. I have always kept the ministry in first place.

Let me emphasize this! The call of God must always remain the very center and core of life. If we get troubled about financial security and take on jobs until the ministry is a mere sideline, we will lose our power, and will discover that we have taken back a part of our dedication.

There is no one thing that the Church today needs so much as dedicated men and women who have what the old Quakers called a "concern." It will never do to just fill the appointments and supply the puplit, considering that the ministry. We like the luxuries of life. We want pleasant things and the easy and comfortable way. But if we give them priority we will lose the passion for the souls of men.

It takes more money to live today than it did when I was a boy. But the God of yesterday is not only the God of today but He is the God of tomorrow and of all the days yet to come. He never fails. The material things of life will never satisfy.

Looking into the glow of the evening of life I can see so many places where I was enticed toward the little things that dazzle and appeal, but the checks of the Spirit warned me and I kept on the great central track. I have seen many ships wrecked by the little things. God had a better way. Now looking back on more than three score years of walking with God, it is a marvel to see the good way in which the Lord has led me. Everything He has asked of me which seemed a sacrifice at the time, proved to be only a trifle which I laid aside that He might lead me to a far greater and better way of life and being.

My youth and strength are gone. I sit in the gloaming as content in my inactivity and weakness as I ever was in the midst of the mightiest efforts of my life. A few years ago I could not have believed that this was possible for me. But it is as much a part of living with Him as the most strenuous hours I have ever known.

The revival that we need, the revival that we must have, is a revival of supreme dedication to God to be used no matter where, or how humble the task, or how meager the supplies as the world measures life.

There is no limit to what God can do with a man or woman who is so dedicated to God that orders can be received from the Holy Spirit with no questions asked, nor arguments made about the advisability. Fine equipment will look pretty shabby when we come to the evening shadows. Worldly honors will look pretty brassy when we stand at the bleeding feet of Jesus. The world needs men and women today who become examples of Jesus, the Word.

God saved me from being an infidel. God saved me from being a vile sinner. God saved me from being a hateful outcast. He let me have part in the redemption of boys and girls that are today men and women of God, and a power for good among their fellows.

God saved me from giving my life and powers to the accumlation of materials that decay so quickly and are gone forever. They could never have done better than gratify for the passing moment. But He gave me the eternal soul satisfaction of the grace of God and the memory of a walk with God that brought me among the royal priesthood of the sons of God and the queens of His household of faith.

Only as we follow God's will and way can we serve the present age. ●

Things I Wish They Had Told Me in the Beginning

by LYMAN F. LANCE

It is early Monday moring and the pastor is in the Study thinking of the day before, and praying about the Sunday to come. In leafing through long-forgotten and unused notes, he comes across the things that make up this short article. How much easier it would have been for him if someone had talked to him about these things in the beginning of his ministry.

It seems sometimes we have to live almost a lifetime to learn how to live, and it looks as though a man must spend a long time and make many mistakes before he learns how to halfway do the work of a minister in the church of Christ.

1. I wish someone had told me how to get along with people. There is a way to antagonize people and thus get them to where they will not cooperate no matter how worthy the task submitted to them. Adaptability is as valuable as, or more valuable than ability. I see now the need to study human nature.

2. I wish someone had given me a course in how to solve problems found in the local church. There are three here that sooner or later confront every minister: How to deal with church bosses; How to finance a church; How to put laymembers to work. A seminar dealing with only these three things would be worth while in any minister's convention.

3. I wish I had been told how to conduct special services such as baptism, communion, marriage ceremony, and funeral.

4. I wish I had been told how to allocate and conserve my time.

5. I wish someone had taught me how to do personal counseling. How to get people to come to me and how to get them to talk out the problems that concern them.

6. I wish someone had taught me the rudimentary things about church construction.

7. I wish someone had told me how to provide inspiring leadership for my people.

8. I wish someone had told me how to throw off the burdens of the ministry.

9. I wish they had told me that a pastor is not a policeman but a shepherd.

Called To Be

A Pastor's Wife

by MRS. WILLIAM FOSTER

A PASTOR'S WIFE is called to a sa-red place in life, filled with grave responsi-ility. She either helps or hinders her hus-and in his sacred calling as a pastor.

We must face the fact that when we romised "to love, honor, and obey till death o us part" we also accepted a sacred calling f being co-workers together with God in e greatest business in the world—the win-ing of souls to Christ and the establishing f believers in God's kingdom.

As Husband's Helper

Reassure him often of your love. Encour-ge him, and express your appreciation of hat he does well. Always be courteous, nd, and understanding. Never nag. Nev-: air your partner's faults to others. With ve for one another and a united faith in od, no problem can be too great for you.

The pastor needs time for meditation and ayer. The wife can protect him from many edless interruptions by answering the tele-hone and greeting the many guests who op at the parsonage, and calling him only hen there is something that demands his ersonal attention. The children, too, must taught to respect the privacy of his study.

The pastor's wife can be a great help to r husband in remembering appointments, ayer requests, and the many endless serv-es to be given. A calendar in the kitchen helpful in keeping track of husband's hedule.

As needy ones come to the parsonage for unseling, be ready and willing to be a ayer partner with your husband. What a y it is to share in prayer until a new soul born into the kingdom!

Be careful to adjust the family life to the stor's changing schedule. Do not be upset hen husband fails to show up at meal time, when your own plans are disrupted. Fret t! In everything give thanks.

As Financier

Happy is the pastor who has a wife who knows how to manage finances! May I suggest a plan that has worked in our home for 22 years.

1. Take out the tithe from each week's salary and set aside for God's work.
2. Budget the rest of the income.
3. Live within the income.
4. Do not go in debt unless you absolutely know that you have the money to make the payments on each installment.

Teach your children to adjust their wants to the family budget.

Never complain over your small salary but challenge the family to pray about the needs that cannot be met by your present income. Teach by experience that "God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19). And that the promise, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matt. 6:33) really works.

As Hostess

The apostle Paul and also the apostle Peter instructed their bishops to be "given to hospitality." The New Testament Christians were urged again and again to "use hospitality . . . without grudging" (I Pet. 4:9); "to entertain strangers" (Heb. 13:2); to distribute "to the necessity of saints; given to hospitality" (Rom. 12:13).

Hospitality is a privilege that enriches the parsonage family. It can also prepare the way for witnessing to unsaved persons. A few examples:

While on our second pastorate, my husband and I helped in counseling men and women in the Christian Enterprise mission. We were considered "squares" and they would listen politely to what we had to say but there was a definite barrier between us. We got to inviting a few at a time into our home for a home-cooked meal. Some had not been in a home of any kind for at least ten years. One woman expressed herself afterwards: "It gave me such a clean feeling to be in your home." They saw a home where there was love and happiness. They were ready to listen to the Word of God after they had eaten a meal with us.

Use hospitality to people of your own congregation. This year I was hostess and teacher of a children's "Good News Bible Club." What a rewarding experience to lead these children to a saving experience in the Lord —to sense their love and friendship.

We lived Christ in our home before guests who were thrust our way by strange circumstances. An 18-year-old girl was paroled to our care for a 2-month period on one occasion. We saw her rise from family worship wiping tears from her eyes. We had the joy of seeing her bow at the altar. A new test came when we entertained her mother for three weeks—a woman bound by Satan, a chain smoker and an alcoholic. I nursed her back to soberness several times and had many chances to tell her of Christ. We saw no permanent results from this particular act of hospitality, but we sowed the Word of God in love, and leave the results with God.

Through the children's Good News Club and my Sunday-school class I had contact with an unsaved family who lived near by. The mother lost a new born baby and was deserted by her husband. She was left with four small children under seven years of age. She became very sick. Our missionary society president took her two little girls to live in her home and our family took the boys, ages five and seven. My Martha took the responsibility of putting the boys to bed. She read them stories and taught them to pray. We taught them to say grace at the table. They had their first experience of being in a family worship. We shared groceries with the family later. The mother prayed through to salvation in our living room. Now she wants a Christian home. She cannot thank us enough for the things we taught her boys the week and a half they lived in our home.

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is paper was read at the Michigan Confer-ce Ministerial Convention, 1960. Mrs. Foster the wife of the pastor of the Sturgis, Michi-n, Church.

"Let us not go in and out like a book agent."

Pastoral Visitation

by C. T. BRYANT

IF YOU will visualize a flock of sheep grazing on a hillside and the shepherd standing nearby watching over his flock, you will get the root meaning of the word "pastor." It has for its origin one of the most beautiful meanings in the Bible—shepherd—"I am the good shepherd; the good shepherd giveth his life for the sheep."

A pastor is a shepherd, a spiritual overseer, one who ministers, one who pastures or feeds his sheep. Pastoral visitation is the act of the pastor calling or visiting in the homes of his parish—that area committed to him as an assignment.

Pastoral visitation is not just a mutual exchange of good will and pleasantries when calling. It is not simply getting into the home and staying long enough to count it a call in an effort to make one hundred calls a month.

Pastoral visitation is not a street-corner conversation with a parishioner, a telephone call, or a call at the office for five minutes regardless of the subject discussed. Many a conscientious church board is paying the salary of a pastor who is reporting "a great work being done" in the homes and the hospitals when he is doing little more than exchanging greetings in these places, while poor sinners are lost and the sick lay dying.

There is not much of what we term real pastoral calling today! Too much time is required in the administration of the church. Secularizing the pastor's work has brought a devotional loss to the people. The old-fashioned circuit preacher made a spiritual contribution to the family life when visiting in the homes. He left an influence that lingered long after the caller was gone.

Rev. R. C. Kendrick, of the South Carolina Conference, was calling with a preacher friend in a certain home. As he prepared to leave, his pastoral prayer included this petition: "Lord, help us as ministers to leave an influence for God in this home! Don't let us come in and go out of the home like a book agent."

A pastoral visit is more than just an occasion to deal with common things. If there is a winsomeness, a tenderness, a note of interest and sympathy, the minister will find himself a welcome caller.

The Pastor's Preaching Influences His Calling

The pastor preaches the ideal. "That was a very helpful sermon that you preached this morning, Pastor, if we can only live up to it," an old lady said while going out the church door. But when the people see their minister living his own sermons as he goes in and out among his people during the week it ceases to be an ideal only. His preaching becomes a workable rule of conduct. Both preacher and people are helped.

When the minister puts into practice his own preaching, he sees how much easier it is to preach than it is to practice; and that gives him sympathy for his people. When the people see their minister living the standard which he presents to them, his very consistency stimulates them to do likewise.

The Pastor and His People

It is in the home—on the level of everyday living—that the pastor comes close to the joys, the sorrows, the problems, and the needs of his people.

If the minister is loved by his people, he comes to know their doubts, their fears, their disappointments, their losses as well as their hopes and ambitions. And he is trusted with their confidences.

The minister with a pastor's heart goes beyond the routine home calling. He is on hand when the situations are urgent, when there is need, when there is stress and strain. He must keep his heart prepared for this most delicate task of ministration. The pastor who goes to his people will ultimately find his people coming to him.

A young couple wrote to a minister fo some advice and said: "We cannot go to ou pastor with this problem because he wi strew it around among the members and will become public property."

The commitment of confidences shoul never be betrayed. And a true heart of love sympathy, and understanding is wise enoug to guard those confidences so sacredly tha even those who gave them to him are no aware that he has them.

The secret of the pastor's power is tha he knows his people. This sends him t his knees and helps him to minister to them When he prepares his sermons he will have in mind the secret needs of a trusting peo ple. No pastor can put heart and soul into his people's needs without getting into thei homes and becoming acquainted with life on their level.

Evangelism in Pastoral Visitation

The old-fasioned method of evangelism is no longer effective. There must be house to house evangelism if the church is to major on soul winning. The pastor is the key man. He is the shepherd of souls. He must know the art of fishing for souls before he can inspire his members to fish. In mingling in the homes of the people, he finds many who are not saved. If a pastor is a lover of people, he will find opportunities to do pastoral work wherever he finds men.

Some Suggestions for Pastoral Visitation

Many opportunities offer themselves to the minister: In the sick room, whether hospital experiences or long periods of illness, there is need for confidence, courage, faith. Often these must come from a source outside the patient.

The aged and shut-ins look hopefully for a call from the outside. Here the man of God can leave a blessing that will cheer for many a day.

When death comes the bereaved need the comforting presence of people. Not inquisitive, curious people, but fellow Christians. Upon receiving word of the death of a parishioner, the pastor should go immediately to that home, unless there is an unusual circumstance which would forbid it.

When some member of the family is in trouble the pastor's council and prayer can be a great lift. The story is told of a boy who was put in jail because of an automobile accident for which he was responsible. The pastor sent word to the boy that he was "behind him" yet he did not call at the

Pastoral Visitation. . . page 13

This paper was given at the Ministerial Institute of the South Carolina Conference, 1960.

A Pastor's Request

YOUR PASTOR of recent days has become increasingly aware of the tremendous responsibilities which are his. God has placed us in this community to reach it for God. There are scores around us who show no interest in God or the church whatsoever. It is up to us to awaken them out of their sleep of eternal death. In the tide of complacency, they drift slowly to a devil's hell. Let our church sense its burden of responsibility.

In view of this, your Pastor wishes to make a request of you. I earnestly seek the support of your prayers. Will you pledge to not let a day go by without presenting me before the Throne of Grace? Would you pray that God would give me wisdom and strength? Nothing, absolutely nothing, can take the place of your prayers. For your "pledge of prayer," I thank you.—*Donald D. Door, Oklahoma City, Oklo.*

The Church must appeal to the Visitor

by
PAUL L. SWAUGER

SUCCESS never comes accidentally! It is e result of particular, concentrated plan-llowing. A noble goal is achieved only rough directives and intensive effort. To ach and keep the visitor we must give our-lves to the task of meeting his need in sus' Name. For him to feel alone and range in our church is almost inexcusable. I desire to stir us to new concern. My peal is for the visitor who will be coming our churches.

The Church Member and the Visitor

How attractive for God's people to come the sanctuary with a soul passion that akes hearts warm with genuine friendliness, oving they are sold on their church and eir Christ by action and by spirit. Chris-n friends, do not forget that you were ce "alienated and enemies . . . yet now th he reconciled in the body of his flesh rough death, to present you holy and un-amable and unreprovable in his sight" ol. 1:21). Most visitors are in need of is salvation. It is a fatal mischief to act though we do not care if souls go to ernal damnation.

Reuben Stauss stopped in a public build-g for a drink of water. The fountain was the hallway and others, who had already unk and were satisfied, stood and chatted. irsty and anxious he had to elbow his way the fountain. Is this not typical all too ten of the thoughtless unconcern which akes it more difficult for the thirsty to find e Water of Life.

Some time ago I heard of a young man ho had planned an evening of worldly en-rtainment. With time on his hands be-re this gayety, he turned into the doorway a humble church. As he was leaving at e close of the service, quite untouched, the her at the door took his hand for a fare-ell word and an invitation to return. I be-ve he saw that young man as God saw m. He inquired about his soul's welfare ith such love and interest that the visitor lt his very heart melting within him. A ar fell from the eye of God's saint and was ught on the clasped hand of the stranger. e hurried out into the night but that tear rned through his soul like fire. His night godlessness was agony to him. As I re-ll, he later returned to the little church d gave his life over to God.

The Church Service and the Visitor

The worship service of the church ought be of the highest type. An unprepared eacher cannot be of credit to the service; ither is the unprepared worshiper. "To orship is to quicken the conscience by the oliness of God, to feed the mind with the uth of God, to purge the imagination by e beauty of God, to open the heart to the ve of God, to devote the will to the pur-ose of God." The visitor needs to catch e divine charm of being lifted up in heaven-places through true worship of believers.

A radio preacher told recently of a maga-ne concern which desired a photograph of eople in prayer, for publication. A certain astor was contacted and arrangements were ade to photograph his congregation without eir knowledge of it. The film revealed a ocking fact. Many were far from even the ppearance of prayer, missing the precious ntact with God that prayer affords. The picture was never published. Visitors, no doubt, left that service with hearts still hungry.

Back of every meeting needs to be the weeping and the waiting that brings God's seal. The responsibility for revival is upon our shoulders. A perplexed man spoke to me recently with words like this: "I have stepped into churches where I have felt immediately and forceably the presence of God . . . but it is not often the case as I visit various churches . . . Why?"

The Sunday school ought to be Christ-centered; Bible-based; and life-related. Conversion of lost souls must be the first and final aim. Teachers must be apt at teaching. The visitor is happiest to know, not that the Sunday school has a class for his age but that the Sunday school has a class for *him*.

Begin services on time. Have them well planned, with tasteful variety that moves grandly toward a goal that pleases God.

The Church Building and the Visitor

Stores, stations, markets and homes have every kind of modern convenience. The church building that was styled for several generations ago cannot meet present demands. Someone imagined that Rip Van Winkle slept another stretch of time and when he awoke fast automobiles, airplanes, and modern life had him nearly hysterical. He spied a church and ran to it for refuge; here he was in familiar surroundings. It had not changed.

The church should be at least as fine as the homes of the worshipers. It should employ restful colors in furnishings and other appointments. It should be worthy of highest-quality advertising; a building that lends itself ably to Sunday school, youth and church needs, with nursery, restrooms, coatrooms, library and classrooms in ample arrangement. The visitor who finds the church building inviting will be more likely to return.

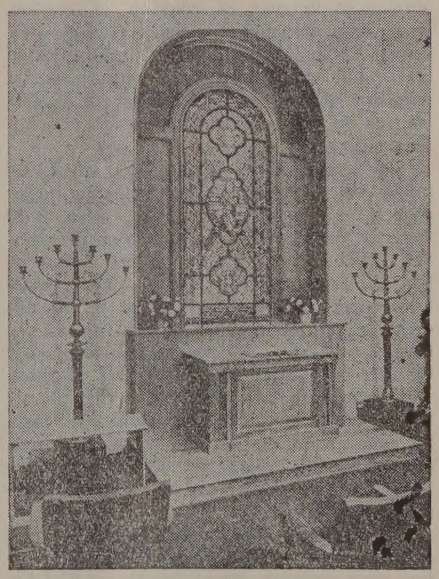
The Pastor and the Visitor

If the noble Apostle Paul could declare, "I am debtor both to the Greeks and to the Barbarians, to the cultured and to the uncultured; both to the wise, and to the unwise," how much greater is the debt of the pastor to the visitor who has by his own choice come into the church service. It was said of McClaren, that while walking through a field there came upon him in almost overwhelming proportions the realization that at the judgment there would most certainly be unsaved people blaming him for their impending doom.

The preacher needs to understand the visitor—know him as a precious never dying soul, weigh him on the balances of God's love. He needs to realize the problems that may be desperate and fearful to his listener.

Much of the help the visitor gets from the service will be decided in the pastor's prayer closet before he ever comes into the sacred pulpit. A. B. Simpson says, "You cannot satirize or scold men into goodness. You can only lift them into it and love them into it by the touch of the Master's Spirit and the power of the Master's indwelling life. The searchlight will not reform anyone any more than a mirror will wash the face of a dirty boy. You must take him to the fountain." We must preach for a verdict. God only knows the results.

Many years ago Mark Guy Pearse sat with the late Charles Spurgeon on the platform of Spurgeon's tabernacle. In an interval during the meeting he whispered to Mr. Spurgeon, "When I was a young fellow in London, I used to sit right over there and hear you preach, and you will never know how much good you did me. You used to wind me up like an eight-day clock. I was bound to go right after listening to you." Spurgeon put out his hand and took that of Mr. Pearse as tears brimmed his eyes. "God bless you! I never knew that," he said.



Let us tear away excuses and let ourselves become obsessed with a new conscience and love for the unchurched and unsaved. Let us thrill our laymen with the possibilities of winning men. Let us win them from the burning that they may be aflame for God. There is an irresistible drawing through the simple gospel witness and the holiness message. In a Christlike, positive method let us help the visitor and the stranger to realize the answer to his need. ●

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ev. Paul L. Swauger is pastor of our church Savannah, Georgia. He is a son of our late r. J. R. Swauger. This article was given at e Georgia Ministerial Convention.

John Wesley, the Preache

by ABEL STEVE

As a preacher Wesley remains a problem to us. It is at least very difficult to explain, at this remote day, the secret of his great power in the pulpit, aside from the divine influence which is pledged to all faithful ministers. Whitefield may be considered the chief model, if not the founder, of that popular and powerful hortatory preaching which, since his day, has been characteristic of Methodism, and which still thunders along its great American circuits, and shakes the vast multitudes of its assemblies in the wilderness and in its camp meetings. Charles Wesley, Fletcher, and many others of the early Methodist preachers, were good examples of it; men of emotion, of passion, tears, and native eloquence. Wesley, perspicuous, logical, peculiarly self-possessed and calm, was nevertheless more powerful than any of them in the influence of his discourses on both the sensibilities and the understandings of his hearers.

The marvelous physical effects which attended the first Methodist preaching began earlier, as we have seen, and were more frequent, under Wesley's discourses than under Whitefield's. They continued, more or less, till the end of his career. There must have been some peculiar power in his address which the records of the times have failed to describe; something more than what we can infer from the descriptions of those who heard him, and who tell us that his attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud, but clear, agreeable, and masculine; and his style neat and perspicuous.

The obviously great character of the man, and the prestige of his singular career, doubtless gave authority to his word, so that his hearers felt as did Beattie, who heard him at Aberdeen, and who remarked, after one of his ordinary discourses, that "it was not a masterly sermon, yet none but a master could have preached it;" but before he had any such prestige his calm power in the pulpit was as great as at any later period. The stoutest hearts quailed before him; the most hardened men sank to the earth overwhelmed; infuriated mobs retreated, or oftener yielded, acknowledging the magic of his word; and their leaders, shouting in his defense above the din of the tumult, conducted him in safety and triumph to his lodgings. There was a trait of military coolness and command in his manner, at times, which reminds us of his namesake, the greatest captain of his country.

It is doubtful whether, like Whitefield or Charles Wesley, he wept much in preaching; he exhorted and entreated, but he mostly spoke as "one having authority" from God. Hence the effectiveness of his rebukes, as often recorded in his Journals. "Be silent or be gone," he cried once to a party of papists in Ireland, who interrupted his services, "and their noise ceased." "A few gentry" disturbed one of his assemblies; he "rebuked them openly, and they stood corrected." "I rebuked him sharply," he writes of a certain character, "and he was ashamed." In a "brilliant congregation, among whom were honorable and right honorable persons," he says, "I felt they were given into my hands, for God was in the midst of us."

At times, however, there was mixed with this authoritative power an overwhelming pathos. In the midst of a mob "I called," he writes, "for a chair; the winds were hushed, and all was calm and still; my heart was filled with love, my eyes with tears, and my mouth with arguments. They were amazed, they were melted down, they devoured every word." That must have been genuine eloquence.

His Journals continually afford examples of his power over his opponents. On entering one of his congregations he meets a man who refuses to return his bow, or to kneel during the prayers, or to stand during the singing; but under the sermon his countenance changes; soon he turns his face abashed to the wall; he stands at the second hymn, kneels at the second prayer, and as Wesley goes out catches him by the hand, and takes leave of him "with a hearty blessing."

As he approaches an out-door assembly, in another place, "a huge man" runs "fully against him;" he repeats the insult with oaths, and pressing furiously through the crowd, plants himself close by the preacher. Before the close of the sermon his countenance changes; soon he takes off his hat, and when Wesley concludes, seizes his hand, "squeezes it earnestly, and goes away quiet as a lamb." He was once accosted in Moorfields by a drunkard who could hardly stand. Wesley conversed with him and gave him his tract called, "Word to a Drunkard." "Sir, sir," he stammered "I am wrong, I know I am wrong." He held Wesley by the hand for a full half hour. "I believe," says the latter, "he got drunk no more."

In his prayers, as well as his exhortations, was this singular power manifest. "As we were concluding," he writes at Newcastle, "an eminent backslider came into my mind, and I broke out abruptly, 'Lord, is Saul also among the prophets? Is James Watson here? If he be show thy power!' Down dropped James Watson like a stone, and began cry aloud."

The calm ministerial authority which much characterized him was not assum it was the spontaneous effect of a true a a natural courage. Military men instincti ly recognized it whenever they came into presence; and soldiers were among his m respectful hearers and enthusiastic admire Had he been a military leader, there can no doubt that he would have been the co intrepid man in the field that he was in t mob. It was not only his maxim always " face the mob," but he invariably kept I ground till he conquered it.

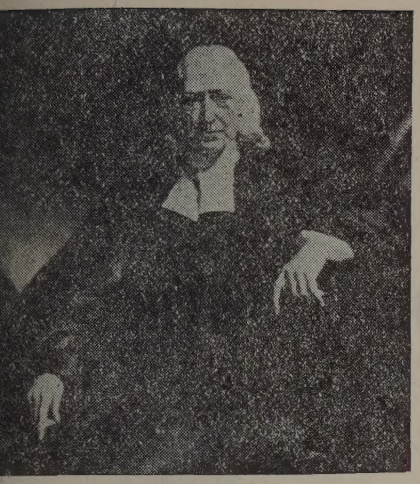
We have seen him pelted, pushed, dragg by clamorous thousands from village to v lage, in the night, while the rain descend in a storm, and yet as self-possessed "as he were in his study;" and his calm voic ringing in prayer above the noise, silenc with awe the excited multitude, and conver ed their leaders into defenders who safe delivered him. Such a man on a field battle would have courageously done wha ever was to be done, whether it were to lea a forlorn hope, to head a charge, or, mo difficult still, to conduct a perilous retreat.

It is doubtful whether John Wesley ev felt, or could readily feel, the emotion terror. Such a susceptibility would seem have been incompatible with his temper ment. Not only in mobs, when his life w at stake, but in sudden and perilous acc dents, he never lost his self-possession. he was hastening through a narrow street cart swiftly turned into it; he checked h horse, but was "shot over its head as an a row from a bow," and lay with his arms an legs stretched in a line close to the wal The wheel grazed along his side, soiling h clothes. "I found," he says, "no flutter spirit, but the same composure as if I ha been sitting in my study." Trifles, so calle often reveal the characters of great men be ter than their most conspicuous deeds. Th bending forest shows the course of the storm but straws show it as well and quicker.*

A fine humor pervaded the nature of We ley, and often gave a readiness and pertinenc to his words. The devout Thomas Wals morbidly scrupulous, complained in a lett to him, that among the "three or four pe sons that tempted" him to levity "you, si are one by your witty proverbs." Wesley humor, however, enhanced the blandness his piety, and enabled him sometimes to co

This article is taken verbatim from Dr. Stevens' book, The History of Methodism, published in 1895; Volume II, pages 382-387.

* Southey expressed not publicly his full est mate of Wesley. Privately he said: "I conside him as the most influential mind of the las century—the man who will have produced th greatest effects centuries, or perhaps mille niums, hence, if the present race of men shoul continue so long."



ey reproof in a manner which could hardly e resented with ill-temper.

"Michael Fenwick," he says, "was often indered from settling in business, because Cod had other work for him to do. He is ıst made to travel with me, being an excel-ent groom, valet-de-chambre, nurse, and, pon occasion, a tolerable preacher." This ood man one day was vain enough to com-lain to him that, though constantly travel-g with him, his own name was never in-erted in Wesley's published Journals. In ıe next number of the Journals he found is egotism effectually rebuked. "I left Ep-orth," wrote Wesley, "with great satisfac-on, and, about one, preached at Clayworth. think none were unmoved but Michael Fen-ick, who fell asleep under an adjoining hay-ck."

He could be noble in his reproofs as in l things else. Joseph Bradford was for any years his traveling companion, and con-dered no assistance to him too servile, but as subject to changes of temper. Wesley rected him to carry a package of letters the post; Bradford wished to hear his rmon first. Wesley was urgent and insist-l; Bradford refused. "Then," said Wesley, ou and I must part." "Very good, sir," plied Bradford. They slept over it. On ing the next morning Wesley accosted his d friend and asked if he had considered hat he had said, that "they must part?" es, sir," replied Bradford. "And must we rt?" inquired Wesley. "Please yourself, ," was the reply. "Will you ask my par-on," rejoined Wesley. "No, sir." "You on't " "No, sir." "Then I will ask yours!" plied the great man. Bradford melted un-r the example, and wept like a child.

The aptness of Wesley's replies sometimes ok the form of severe repartee, but only hen it was deserved. "Sir," said a bluster-g, low-lived man, who attempted to push ainst him and throw him down; "sir, I ver make way for a fool." "I always do," plied Wesley, stepping aside and calmly ssing on.

In befitting circumstances, however, no an could show more Christian meekness the treatment of offenses. At Dewsbury person, full of rage, pressed through the rong, and struck him violently on the face th the palm of his hand. Wesley, with ırs in his eyes, recollecting the precept of ırist, turned to him the other cheek. His sailant was awed by his example and slunk ck into the crowd; he became a friend to e Methodists, and afterward periled his life save one of their chapels from being de-oyed by fire. ●

So I Didn't Go Back

The preacher had a message
That seemed to strike at me;
He seemed to realize something
Wasn't what it ought to be;
So, I didn't go back.

His mannerisms irked me
And his grammar wasn't good;
He didn't seem to emphasize
The things I thought he should.
So, I didn't go back.

His voice was sometimes raspy
And sometimes he spoke too low.
After all, it's voluntary
And I do not *have* to go.
So, I didn't go back.

The children were too noisy
And their parents didn't care;
They even snapped their chewing-gum
While the preacher led in prayer.
So, I didn't go back.

I saw a broken window,
And a cobweb on the door;
There were papers in the bookracks
And gum wrappers on the floor.
So, I didn't go back.

The one who played the organ
Struck a sour note or so;
And I didn't like their singing
For some songs I didn't know.
So, I didn't go back.

And then there was one sister
Whom I couldn't understand;
She shouted "Hallelujah,"
And kept raising up her hand.
So, I didn't go back.

Then they gave an invitation
And they bowed their heads in prayer;
My heart got palpitations
And I wished I wasn't there.
So, I didn't go back.

Yet I cannot help but wonder
How such people seem so free,
When the very things that bless them
Are the things that bother me.
I'm not going back.

But I couldn't help but notice
That their worship was sincere
When the preacher's voice was raspy,
And his words not always clear.
I may go back.

Bad grammar in the pulpit
Is one thing that I deplore,
But this they seemed to overlook;
He gave them something more.
I may go back.

There may be things I didn't know:
The janitor was ill,
And hence the papers in the racks
And dust upon the sill.
I may go back.

And then, that noise of tiny tots
Who play within the pew
Is better, far, than none at all,
And old folks just a few.
I may go back.

I must confess, that preacher man
Whose manner irked me so,
Possessed some finer qualities;
Some things I didn't know.
I must go back!

I didn't know that he had prayed
And wept and studied too,
Before he said the things he did
To those within the pew.
I'm going back.

Now, I rejoice for men of God,
And laymen who are strong;
My sins are gone, my heart is clean,
My life is filled with song,
Because I went back!

E. De Weerd Lupton, Pastor, Struthers, Ohio

There Is Still Time

Doors are banging shut in the Caribbean but there is still time to preach the Gospel there.

Castro's Cuba cannot help but affect the other countries of the Caribbean. Haiti is uneasy—the Dominican is turning interested eyes in Cuba's direction.

Puerto Rico, in the valley of decision about statehood, has been chosen as the site of Latin American Conferences.

It is providential that the 1961 Wesleyan Youth Week Offering should have the Caribbean as its target area. Here is a place where there is still at least a little time left—a place where efforts must be redoubled now.

And there is still time to give. Wesleyan Youth Week is past, but you can still give in the Youth Week Offering, if you have not. Every church and every individual can have a share. Send your offering to your Conference WY Treasurer or to Wesleyan Youth, Box 2000, Marion, Indiana. $5,000 is needed.

Give for Carribbean evangelism while it is still today.

—Office of Wesleyan Youth

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

Encouraging Reports from Mission Conferences

Georgia Conference

SAVANNAH

Rev. Paul L. Swauger and the faithful members of the Savannah church will soon see their long-dreamed-about ambition come true when they move into their new Wildwood-church-design building. It has been designated by several as "the most beautiful small church in Savannah." The Sunday-school unit will be utilized to operate a day school. God's blessings are upon the work and spiritual progress is likewise evident.

WAYNESBORO

The sanctuary being erected on the basement superstructure is nearing completion. This small group of loyal members and friends along with their pastor, Rev. Grady King, have worked hard and sacrificially to make this accomplishment possible.

BETHLEHEM

The interior of the Bethlehem church has been completely remodeled with new floors, walls, ceiling, windows and pulpit. New light fixtures were given by Mr. and Mrs. Clary Adams and the new pulpit stand was given by the son of Mr. and Mrs. Ralph Robinson of Miami, Florida. Definite signs of progress are revealed in the interest and attendance in the services. These achievements were realized through the fine cooperation of the people who were willing to sacrifice for the church they love.

Middle Atlantic States Conference

TRAINER, PENNSYLVANIA

A gilt-edged idea to aid every pastor in his promotion of Operation Outreach comes from the creative talent of Mrs. Virginia Swauger Dongell. This idea is presented in a mimeographed 12-page booklet, 4½" by 6" stapled together, with cover of rough construction paper. Each double page is headed with the consecutive months—November—May, and lined across for 12 names, addresses, date of call and other notes. The front page has the printed caption Witnessing Record and a Scripture portion. The Trainer church has distributed these Witnessing Records to every member of the church. Their first monthly report indicated 121 witnessing lay calls were made. Congratulations to Rev. and Mrs. Dongell and the Trainer church for this excellent witnessing record.

California Conference

LEMON GROVE—SKYLINE DRIVE CHURCH

Three sessions of Sunday school are now being held—8:30, 9:45 and 11. Tremendous planning and labor is required for the execution of such a program but the results are very satisfying. Sunday-school attendance has been running over 700 for the last few Sundays and a goal of an average of 800 for March has been set. Three complete Sunday-school staffs have been created so that officers and teachers are different for each session. Two worship services are now conducted at 8:30 and 11. Addition of the early morning worship service has been encouraging with attendance by 100 to 150 more than before. The spirit of revival continues to prevail and souls are being saved and a general deepening is evident. Recently 13 churches across southern California participated in an inter-denominational Bible conference known as Torrey Memorial Bible Conference. Dr. Paul Rees was one of the speakers for the week and spoke in our Skyline church on Tuesday evening. In the first week of March, Dr. B. H. Pearson of World Gospel Crusades will be at the Skyline church for eight days of deeper life meetings. Let us join in earnest prayer for second crisis work in the hearts of our new converts.

Virginia Conference

The Virginia Conference is now engaged in an extensive building and property improvement project on their conference and camp meeting grounds. A number of churches report special outpourings of God's presence.

"More souls won in 1961" is the goal of the Virginia Conference. A number of plans have been initiated to help reach this goal. "A layman in each local church will receive a letter written by a fellow laymen in the Virginia Conference. The one receiving this letter is to contact their pastor, decide upon a time that letter will be shared with the congregation by reading. If 'more souls are won in 1961' the laymen will win the greatest number of them."

Canada Conference

POWASSAN

Recently two souls sought salvation in th regular services. The new work at Wassin continues to make progress reporting 27 i attendance last Sunday. Rev. Fred Irish i pastor of these two churches.

NEWINGTON

The Lord broke into the morning servic at Newington a few days ago. There wer several seekers at the altar with others raising their hands requesting prayer. Some left th service in tears and it is felt that the Lor is still working and dealing with their hearts

TORONTO

The pastor writes, "Last Sunday God helped in a wonderful way. Three of our girls walked right up to the altar and we had a real melting time. Some folk had started to go out but after the benediction they were held fascinated as God melted hearts. There was scarcely a dry eye in the place."

MADOC

The Lord really helped in recent revival services. There was a genuine stir and a number of seekers.

EVANGELIST MOUTOUX

"We would like to report that this has been one of the best years of our evangelistic career. God has helped us to preach with liberty and power. There has been a warm-hearted response on the part of the different congregations.

"I am sure that pastor and people of each of these churches will agree that the meetings have been of immeasurable blessing to all concerned. Yes, there were seekers, but just as important, has been the quickening of the church. God has been there to arouse His people to a new sense of destiny and urgency. God's people need a positive, optimistic outlook. They need to see again that 'our God is able' and under Him we too are 'well able' to take the land even though it may be infested with giants.

"We have had some very successful children's meetings in our campaigns. Our family-night service, in which the children take part, is becoming one of the important features of each series. There are usually folk attend this service, invited by their children, who have never been to the church before. We are convinced that any special effort making no place for the children and having no positive appeal is missing the mark.

"Evangelism is our business. It is the church's task. If we preach the Gospel as it is written, Christ will 'build the church.'"

THE APOSTLES' CREED

With this issue we introduce a series of weekly articles that correlates with the Spring Loyalty Campaign

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Lesson for March 19

People at the Cross

'or comments on these readings, use your 'otional Quarterly).

son Text: John 19:18-27, 38-42.

den Text: God forbid that I should glory, save in the cross of our Lord Jesus Christ. Galatians 6:14.

'eople at the Cross. John 19:18-27, 38-42.
Dne Who Escaped the Cross. Matthew 27: 20-26.
Dne Who Carried the Cross. Matthew 27: 32-36.
Companions to the Cross. Luke 23:27-35.
Companions at the Cross. Luke 23:36-43.
Ridicule at the Cross. Matthew 27:39-44.
Scripture Fulfilled at the Cross. John 19: 28-37.

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THE PRESENT CENTURY is one in which religious belief has been de-emphasized in the interest of religious unity. The increasing influence of secular and materialistic ways of life have played a part in undermining traditional expressions of belief. Clear, simple statements of fundamental doctrines have been replaced in the poular mind with generalized, elastic, and fuzzy pronouncements upon religious truth. Everything has become indefinite, relative, uncertain.

However, the breakdown of religious and moral life in even so-called Christian nations, and the threat of atheistic Communism to all forms of faith, have brought a renewed interest in definite belief. Christians of other generations faced similar problems, and stated their beliefs in the Apostles' Creed. This ancient symbol, based on the Scripture, emphasizing the fundamental truths of Christianity, and itself serving as a kind of outline to the Articles of Faith contained in the Wesleyan *Discipline,* should excite the attention and interest of all who are interested in the preservation of "the faith which was once delivered unto the saints."

The first "creed" to be expressed by a Christian was that of Peter, when he declared, "Thou art the Christ, the Son of the living God" (Mt. 16:16). After Jesus ascended into heaven, it became a natural thing to ask candidates for baptism to express their faith by a simple statement of what they believed. False teachers were abroad, seeking to capitalize on Christianity's growing influence, and converts from heathenism often brought very unchristian ideas and practices into their new profession if not properly instructed. The formal profession of faith which resulted enlarged upon Peter's statement, and frequently assumed a trinitarian form, similar to that of the baptismal formula in Matthew 28:19, and Paul's benediction in II Corinthians 13:14.

By about A.D. 150, the Christian church at Rome had developed a creed which eventually became the basis for the present Apostles' Creed. Its various statements responded to some of the main heretical teachings of that time, and laid strong emphasis on the person and work of Christ. By the fourth century, it assumed the following form:

I believe in God the Father almighty, and in Christ Jesus his only begotten son our Lord, who was born of the Holy Spirit and Mary the Virgin, was crucified under Pontius Pilate and buried, on the third day rose from the dead, ascended into heaven, sitteth on the right hand of the Father, from whence he cometh to judge quick and dead; and in Holy Spirit, holy church, remission of sins, resurrection of flesh.

This ancient creed, now known as the Old Roman Symbol, attained a position of very high respect. A legend arose which affirmed that after Christ's ascension, the apostles gathered together, and beginning with Peter, each spoke a phrase of the creed. This legend was later transferred to the present Creed, and gave it its name. The unreliability of this story of its origin is now admitted by everyone.

By the sixth century, the argument with heretics had assumed new forms. The Roman church substituted for its own creed at baptisms, the later, more detailed Nicene Creed. It was used through the seventh century. The Old Roman Symbol meanwhile was taken over by the churches of Western Europe, and amplified to fit their peculiar needs. In the eighth and ninth centuries, the form used by the Franks returned to Rome, and won a permanent place in the baptismal service.

From that time until the present, the Creed has remained virtually unchanged. It is recognized by Roman Catholics and Protestants alike, and is questioned only by liberal theologians. In many churches, it is repeated regularly as a part of public worship, to remember and reaffirm that faith which characterizes the true disciple of Christ.

Nigerian Governor Gives Christian Testimony

LAGOS, Nigeria (EP)—"I accept as the absolute truth, that Jesus Christ is the Son of the living God, and that for my sake He died . . . so that if I believed in Him—I do believe in Him—I should not go to damnation but live with Him for evermore."

This unusual statement marked the installation of Sir Francis A. Ibiam as the first African governor of Eastern Nigeria. Principal of Hope Waddell Institute (Calabar) at the time of his appointment, the new governor continued, "Jesus Christ never fails in His promises. The Lord has made it possible for me to discharge many and heavy responsibilities which fall to the lot of my station in life."

His statement was carried in *The Daily Times,* Nigeria's largest newspaper, whose editor is Muslim.

Stanley High Dies

NEW YORK (EP)—Stanley High, 65 died here on Feb. 3. A senior editor of *Readers' Digest,* he was best known to evangelicals for his biography of Evangelist Billy Graham. He had been a speech writer for President Franklin D. Roosevelt in the early days of the "New Deal," and later a member of the Presidential campaign staffs of Thomas E. Dewey and Dwight D. Eisenhower.

Governor's Prayer Breakfast Endorsed By Minnesota Legislalture

ST. PAUL, Minn. (EP)—Both houses of the Minnesota legislature have joined in a concurrent resolution endorsing plans for holding the first Minnesota governor's prayer breakfast Feb. 9. All members of the executive, legislative, and judicial branches of the state government received invitations to the St. Paul breakfast, which is patterned after the national presidential breakfast which also will be held in Washington on Feb. 9.

Clerics Accuse Bishop Pike of Hersey

NEW YORK (EP)—A group of Protestant Episcopal clergymen in Georgia have accused the Right Rev. James A. Pike, bishop of California, of "disbelief in the virgin birth of our Lord, the doctrine of the Holy Trinity as stated by the church and the necessity of salvation through Jesus Christ alone."

The charges were made in a letter to the Right Rev. Albert R. Stuart, bishop of Georgia, signed by the Rev. W. Bruce Wirtz, secretary of the Tri-Convocation Clericus of Albany, Dublin and Thomasville.

Wirtz asked Bishop Stuart to bring the charges before the House of Bishops "for such action as the bishops, our chief pastors and defenders of the faith, shall see fitting and just." Charges of heresy can be brought against a bishop by his peers only after an ecclesiastical trial, following an investigation. The church court could acquit, reprimand or depose.

Declaring that at his consecration, Bishop Pike vowed that he would "with all faithful diligence . . . banish and drive away from the church all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and encourage others to do the same," the letter charged that the bishop of California now holds "a theological position" which "calls into grave doubt his suitability for exercising jurisdiction as a bishop of the church."

The charges were based on an article by Bishop Pike that appeared in *The Christian Century* December 21. It was one of a series written by various churchmen entitled, "How My Mind Has Changed."

New York Society Reports Record Bible Distribution

An all time record distribution of 1,240,760 Scriptures during the year 1960 was recently reported at the 151st Annual Meeting of the New York Bible Society.

This exceeded by 150,000 the 1959 distribution, which in turn had set a new record for a single year. Over its century-and-a-half of existence, the Society has distributed over 43 million Bibles, Testaments, Gospels and other Scriptures in metropolitan New York in over 70 languages. (EP)

Mormons Plan New $2 Million Temple For Oakland

OAKLAND, Calif. (EP)—The Church of Jesus Christ of Latter-day Saints (Mormon) has announced its plans to build a $2 million temple in 1962.

To be constructed on a hill here overlooking the San Francisco Bay area, the Oakland temple will be the 15th the group has constructed in various parts of the world, but the 13th now in use. It will be the ninth in the U.S.

A Mormon temple is not used for public worship but rather for ordinations, marriages and baptisms. Mormons worship in chapels and tabernacles. Only church members in good standing may enter a temple after it has been dedicated.

Pat Boone to Chair Sunday School Week

National Chairman for the 17th annual observance of National Sunday School Week, April 10-16, will be singer Pat Boone. Accepting the invitation of the Laymen's National Committee, sponsors of the event, Boone declared, "Sunday schools are needed more than ever as a guide to faith for our nation's young people, who will be the citizens and leaders of tomorrow. I feel strongly that Sunday school should be a ritual for the whole family. (EP)

Church Membership for Polygamists?

NEW YORK (EP)—Christian groups in West Africa should not bar church membership to men and women who practice polygamy for economic reasons. So says an official of the United Church of Christ.

The Rev. Chester L. Marcus, an American Negro minister and denominational co-secretary for racial and cultural relations, recently returned from a year in Africa. He pointed out that Moslems, whose religion sanctions the age-old custom of polygamy, have been proselyting heavily in West Africa.

While polygamy is forbidden as a sin in nearly every Christian communion, it is practiced in West Africa as a means of social security, he said. As examples, he cited cases where a husband dies and his married brother weds the widow and takes care of the couple's children as a humanitarian gesture.

Slate Premieres for Film on 'Christianity Under Communism'

NEW YORK (EP)—March will see wo premieres in seven cities in this country a Canada for "Question Seven," a full-len film depicting present day pressures agains minister and his son in Communist East G many.

Produced by Louis de Rochemont Asso ates of New York, for Lutheran Film Asso ates, the movie will be shown about t same time in Washington, D.C.; Seat Wash.; Milwaukee, Wis.; Austin, Tex.; H risburg, Pa.; Columbia, S.C.; and Kitchen Waterloo, Ont.

It shows the experience of a Lutheran m ister serving an East German parish wh former pastor has been imprisoned by t Reds for alleged acts against the State.

HCJB To Open New Station In Uruguay

QUITO, Ecuador (EP)—A long-wave rad station in Montevideo, Uruguay, has been pu chased by the World Radio Missionary Fe lowship, Inc. in preparation to begin broa casting the Gospel there in 1962.

The non-profit missionary radio organiz tion, pioneers in the field with HCJB ("Voi of the Andes") in Quito, Ecuador, calls th new venture: "Samaria Project." WRMF board of directors calls on Christians ever where to join in prayer for this "step of faith

Life Generated in Test Tube Held 'Immoral'

VATICAN CITY (EP)—The alleged gen eration of human life in a laboratory tes tube by three Italian scientists has been con demned as "immoral" by the Vatican Cit newspaper *Osservatore Romano.*

An editorial in the paper referred to ar experiment in Bologna headed by Prof. Dan iels Petrucci, a Catholic. The scientists said an egg cell taken from a woman was forti lized by male sperm in a tiny glass containe and developed for 29 days before it was de stroyed.

Osservatore Romano, which reflects the thinking of the Roman Catholic Church, said the creation or reproduction of human beings by artificial means in a laboratory would be "monstrous" and "sacrilegious." It noted that such tests had been condemned as immoral by the late Pope Pious XII more than five years ago.

In Bologna, Petrucci objected to the criticism, saying he did not believe he had done anything immoral as a Roman Catholic and that the experiments would continue. He stated that the experiments were necessary to find better ways of replacing diseased human tissue with healthy tissue from another body.

Assemblies Pastors Attacked In Tanganyika

DAR ES SALAAM, Tanganyika (EP)—A group of about 50 Africans "crashed" a church service in a newly-built Assemblies of God mission church near Arusha and seized the Rev. J. Paul Bruton, head of the Assemblies mission in Northern Tanganyika, as he spoke on the subject: "Love Your Enemies." Robert Nehemia, an African student

sy Bee for YMWB

hough in a cast for two and one-half s with tuberculosis of the hip, little Eddie le can still work for the Y.M.W.B. He taken the mite jar and collected money the Monongohila General Hospital staff, gantown, West Virginia, where he is a ent.

wouldn't be Eddie if he complained. ugh he is only seven years old, he told local Y.M.W.B. superintendent how Jesus e into his heart one night.

ddie is a member of the Y.M.W.B. he Olive Hill Church. He has now de- ped a heart condition.

ill you please pray God's best for him, his parents that they may come to know little Eddie's Saviour.—*Local Y.M.W.B. Superintendent*

Eddie Mayle and His Mite Jar

ister, was also attacked by the mob.

n eyewitness reported the ringleader of mob as saying: "If the American mission- comes to preach in this church again, we kill him, and if these people gather to in this church again, we will burn the rch down."

he Assemblies of God Mission has estab- ed 17 churches in the Northern Province Tanganyika during the past three years.

cient Dead Sea City Uncovered

ERUSALEM (EP)—Archaeologists from Hebrew University here have found re- ns of an Israelite settlement of the 6th th century near En Gedi on the western es of the Dead Sea. The settlement is eved to have been founded by Josiah, g of Judah, who ascended the throne ut 638 B.C.

he discovery of the settlement at En Gedi seen fully confirming Bible reports as l as writings of Josephus Flavius, Jewish orian of the First Century; Eusebius, Bish- of Cessaerea, who lived in the third and th centuries; and Talmudic and patristic rature.

tive Spanish Protestants: 000 to 18,000

IADRID, Spain (EP)—A Spanish Catholic ion former editor says in the magazine *lesia* that there are "not less than 15,000 not more than 18,000" native Spanish testants in Spain.

he writer, Father Jesus Iribarren, said estimate was based upon a careful anal- of information from authoritative sources. figures listed Plymouth Brethren (with 00 members) the largest Protestant body.

lonesia Made Ecclesiastical rritory by Pope

ATICAN CITY (EP)—Pope John XXIII elevated Indonesia, an island republic in thwest Asia, from a missionary to an ec- iastical territory with six provinces or ndioceses and 19 suffragan dioceses.

glican Clergyman Takes Curates Catholic Mass

ONDON (EP)—Anglican minister Trevor son of St. Chad's church took his three ates to Mass in the Roman Catholic church Sts. Peter and Paul in Stockton-on-Tees, rham—an unprecedented gesture. Pastor son made the trip during a period when holics everywhere join in prayer for Chris- unity—a period called the Chair of ity Octave.

Pastoral Visitation . . . *from page* 6

jail to see the boy. His excuse—he was afraid that the rest of the family might think he was taking sides with the boy's wrong. No doubt the boy felt his pastor was so "far behind" him that it made no difference.

There are the young converts and new members of your church. Call on them. They need extra council, guidance, and encouragement.

Be first to call on new families in the community.

Call on prospective members and follow-ups from a religious census taken in the community.

Some Do's and Don'ts for the Pastor

When Calling

Don't attract too much attention to your person. Dress modestly and neatly.

Don't gossip and tell all the ugly things you know. Rather, be a good listener.

Don't become too familiar. Act like a man of God. Have a holy dignity.

Only on rare occasions should you take your wife with you when you make a pastoral call. If the visit is where there is a question or if it is a social call, then the pastor's wife ought to accompany him. But when dealing with the deepest needs of their life, people want to talk to their pastor alone.

Always be cheerful, pleasant, warm-hearted, sympathetic, not loud. Make yourself welcome by being at ease.

The best example of a pastoral call (or house-to-house visitation) is found in Ezekiel 3:15—"I sat where they sat." These words were uttered by one who said: "I went in bitterness, in the heat of my spirit." The thing that saved the prophet's ministry was that "the hand of the Lord was strong upon" him. He "sat and remained there astonished among them seven days."

Read the prophet's own words in Ezekiel 3:14, 15. He sat down for seven days among a defeated, discouraged, distraught people until he looked through their windows and saw life through their eyes. It was through this viewpoint plus "the hand of the Lord" strong upon him that he was better qualified to be their pastor. The bitterness and the heat of the prophet's own spirit took flight, and God made him a watchman over the house of Israel. His visit made him a better pastor to the people.

Pastor's Wife. . . *from page* 5

As Homemaker

The parsonage is open at all times to the public. Keep it neat and clean for the glory of God. You may not afford the nicest of furniture and rugs, but soap and water are cheap and your home can be kept in order. By all means insist that the family work with you in keeping things in their proper place. Do not allow yourself to be a slave to your home and family.

But your greatest task is that of being a mother. Torn between your duty to your children and the demands of church activities, let your first responsibility be to the children you have born. It is in your power to sow the seeds that will develop strong Christian characters. From the beginning you must be faithful in prayer, in teaching the Word of God, in demonstrating faith by your own personal example if you would avoid irreparable damage to your children's faith.

Family worship is important in shaping little lives. Determine that following one of the meals of the day, the family will read the Bible and pray together. When the children are small, use Bible stories. Have the children take turns praying. When guests stop in or children come to play at worship time, our family asks them to join us. Seldom is worship time completed without the telephone ringing. One of the children informs the caller we are having worship and asks if we might call them later. Our family prayer unit has received many definite answers to prayer in the salvation of individuals we have prayed for.

Bedtime is opportunity time. I have precious memories of the conscious presence of God Almighty as He drew near to listen to little pray-ers. And Bible story time often turned out to be question time—opportunity time for mother to mould Christian character by building ideals and encouraging healthy attitudes toward others.

It is surprising how early the subject of boy friends and girls friends arises. Mother, wisely advise: "When you grow up, be sure your boy friend or girl friend loves Jesus. Never marry anyone who is not a Christian."

If you have girls, the question of lipstick and jewelry is bound to arise. Again this mother turns to the Bible and shows that in I Timothy 2:9 and I Peter 3:3-5 God wants His children not to adorn themselves with outward adornment but He wants His love and beauty to shine out of their lives and faces unhindered. A happy, friendly, Christ-like spirit doesn't need these added adornments to make one beautiful. Mother will further explain that Daddy is the pastor of a church whose standards are for simplicity and modesty of dress. Let us ask God to help us not to do anything that would hinder His work or hurt our testimony as a Christian family.

Mother has the task of getting little ones ready for every service. How easy it would be to stay home or leave the children home on prayer meeting night. Develop in your children the church-going habit, not as a wearisome duty but as a joyful experience.

Plan family fun-times together. May the parsonage home always be a place where your children love to be and where their friends will love to come. May your family pray together, play together, and be true ambassadors of Christ as they shine for Him through their parsonage home. ●

Church News

Mooers Moves

"Operation Outreach" has already produced some gratifying results here in Mooers. Youth and adult visitation teams have been covering the community; special prayer meetings are held Sunday afternoons, and Tuesday mornings.

Rev. Lois Richardson, of Philadelphia, Pa., came as our evangelist for special Youth Week services, and God visited us with a mighty outpouring of the Holy Spirit. Fourteen young adults and adults, and 15 children were definitely converted. What a burden, and challenge we have with these precious babes in Christ. A considerable number more have been brought under much conviction.

Dr. Paul Kindschi is to be with us over Easter in union revival meetings in the Methodist church. Joint prayer meetings alternating between the Methodist church and our Wesleyan church are now in progress with a most precious spirit of revival attending. Dr. Hollis Stevenson says that this is the best breaking up in Mooers in 25 years.

Won't you join with us for a great and mighty revival to strike Mooers once more? This can be the bridge-head for a new church soon in Hemingford, Quebec, Canada; and an onward thrust to Montreal. Twelve Atlas missiles will circle Mooers in the next few weeks. Great bombers hiss and whistle over our heads from the Plattsburgh Airforce Base. O God, send a mighty revival to our hearts, and homes, and communities. And do it by Easter!

CORRECTION on

AUDIO INDUSTRIES RECORD ad of Houghton College A Cappella Choir which appeared in the February 8 issue. The box number should have read **BOX 4**, rather than 64. This office deeply regrets this serious error.

Send your orders to Audio Industries, BOX 4, East Aurora, New York

Birth

Rev. and Mrs. Thomas E. Lentz of Chippewa Lake, Ohio, are the parents of a son, David Thomas, born December 27, 1960. Rebecca (5) and Deborah (4), welcome their little brother.

OBITUARIES

Hughdie.—Anne Jane, was born in County Fermanagh, North Ireland, Nov. 3, 1874, and passed to her eternal home on Jan. 18, 1961. Mrs. Hughdie came to Canada with her family in 1928, two years after the death of her husband, Mr. Robert John Hughdie. She joined the Wesleyan Methodist church in Toronto in 1934, and was a faithful member. Her fine Christian spirit and sunny smile will not soon be forgotten. She is survived by two sons, William and Robert; three daughters, Elizabeth, Mrs. Robert (Ethel) Hamilton, and Violet; ten grandchildren and seven great-grandchildren. Funeral services were held in the Trull Funeral Home, Toronto, conducted by Rev. R. L. LeRoy. Interment was made in Pine Hills cemetery.

Haun.—William Daniel, was born in Marshall Co., Ill., Sept. 13, 1875, and passed away in Steele City, Nebr., at the home of his daughter, Oct. 6, 1960. In 1903 he moved to Topeka, Kans., from Oklahoma, and there in April 1913 he married Prudence Owen Ludington. To this union was born one daughter, Vivian Haun, of Steele City. He was converted at the age of 21 and remained a faithful consistent Christian throughout his life. He united with the Wesleyan Methodist church of Topeka in 1913 and served as Sunday-school superintendent for 23 years, and as a member of the church board for many years. He was a licensed local preacher of this church and spoke many times. His was a triumphant home going after a life of service. He leaves to mourn his passing his wife and daughter, three brothers, and a host of other relatives and friends.—Vivian Haun

General Evangelists' Slate

ARMSTRONG—C. I. and Wife. (Missionary Evangelism) 401 Maxey St., Wilmore, Ky.
Oregon and Washington ..... Mar. 8-Apr. 2
California ..... Apr. 6-23
Bartlesville, Okla. ..... Apr. 26-May 10
Wilmore, Ky. ..... May 15-25
BANKER—Floyd, Lake Odessa, Mich.
Logansport, Ind. ..... Mar. 7-19
Greensburg, Ind. ..... Mar. 21-Apr. 2
Jonesboro, Ind. ..... Apr. 4-16
Miles City, Mont. ..... Apr. 23-May 14
BUCK—E. Parker, 301 Charles St., High Point, N. C.
Carney's Point, N. J. ..... Mar. 16-26
Roxboro, N.C. ..... Mar. 30-Apr. 9
Summerfield, N.C. (Hopewell) ..... Apr. 13-23
Salisbury, N.C. ..... Apr. 26-May 7
CHAPMAN—Howard H., West Chazy, N. Y.
Foresters Falls, Ont. (Standard Ch.) ..... Apr. 5-16
Pembroke, Ont. (Standard Ch.) ..... Apr. 18-30
CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Open time
CLARK—H.F., Trailer City, Albert Lea, Minn.
Florida (available for services) ..... Jan. 17-Mar. 15
Oskaloosa, Iowa ..... Mar. 26-Apr. 2
DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates
DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Fiat, Ind. (Friends) ..... Mar. 5-19
Newark, Ohio ..... Mar. 26-Apr. 9
Open time ..... Apr. 16-30
Akron, Ohio (Grace) ..... May 9-21
FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
Emeigh, Pa. ..... Mar. 1-12
Barkley, Pa. ..... Mar. 15-26
HEER—Donald, 3704 S. Boots, Marion, Ind.
Kingsfort Heights, Ind. ..... Feb. 26-Mar. 12
Laketon, Ind. ..... Mar. 14-26
Open time—Apr. and May
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Indianapolis, Ind. (1st Ch.) ..... Mar. 1-12
Indianapolis, Ind. (P.H.) ..... Mar. 15-26
Falls Church, Va. ..... Mar. 29-Apr. 9
Cherryville, N. C. ..... Apr. 12-23
JOHNSON—Harry L. and Wife, Gillingham, Wis.
Janesville, Wis. ..... Mar. 9-19
Cambridge, Wis. (M. E.) ..... Mar. 26-Apr. 2
Stone Lake, Wis. ..... Apr. 5-16
Kansas City, Kans. (Emmanuel) ..... Apr. 19-30
Baraboo, Wis. ..... May 5-14
KENDALL—Stanley, 1411 Berry lvd., Louisville, 15, Ky.
Massillon, Ohio ..... Mar. 1-12
Hartville, Ohio ..... Mar. 15-26
Johnstown, Pa. ..... Apr. 5-16
Pittsburgh, Pa. ..... Apr. 19-30
KEY—Uen, R. 2, Central, S. C.
Open Dates
KNOX—Willard F., 735 W. Third St., Anderson, Ind.
Open time in Feb. and Mar.
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Open ..... Mar. 1-12
Evart, Mich. ..... Mar. 15-26
Kaleva, Mich. ..... Mar. 28-Apr. 9
Gillingham, Wis. ..... Apr. 12-23
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time after July 12, 1961
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Mentcle, Pa. ..... Mar. 7-19
Romulus, Mich. ..... Mar. 21-Ap
Gaston, Ind. ..... Apr.
Noblesville, Ind. ..... Apr.
LINTHICUM—R. G., 2703 Broadway, Hatboro,
Piedmont, S. C. ..... Mar.
Open time in April
MATHERLEE—D. R., 152 Larkin St., Findlay
Indiana, Pa. ..... Mar.
Fairmont, W. Va. ..... Mar. 22-Ap
Philippi, W. Va. ..... Apr.
Middletown, Ohio ..... Apr. 19-Ma
McFARLIN—William and Wife, c/o Rev. Ru Taylor, Dennison, Ill.
Milan, Ind. ..... Apr. 1
Open time in Feb. and Mar.
McINTYRE—S. J., 3925 4th Ave. S., Billi Mont.
Open time
McPHERSON—C. R., Damascus, Ohio
Open time
MOUTOUX—Wilfred and Wife, Box 203, Bric port, Ont., Can.
PHAUP—W. M., N. Asheboro Br., Box 66, As boro, N. C.
Tabor City, N. C. (Old Zion) ..... Mar.
Charleston, S. C. ..... Mar. 30-Ap
Carmel, Ind. ..... Apr. 2
PHIPPS—Neal, Hot Springs, S. Dak.
Idaho-Oregon Area ..... Feb. 18-Ma
Brainerd Board Mtg. ..... Mar.
Billings, Mont. ..... Mar. 23- Ap
Phillipsburg, Kans. ..... Apr. 12
POMMEREHN—Earl G., 153 N. Bagly A Louisville 6, Ky.
Open Dates
PROUSE—Willard G., Box 27, Freedom, Pa.
Open time after March 15
ROBERTSON—H. E., Sr., Rt. 1, Franklin,
New Castle, Pa. ..... Mar. 7
Akron, Ohio (McLeister Mem.) Mar. 21- Apr
STANLEY—Harry E., Gen. Del., Coshocton, O
Zanesville, Ohio ..... Apr. 4
Coshocton, Ohio ..... Apr. 18-Ma
STARK—Price P., 3516 S. Boots St., Marion, I
Fairmount, Ind. (Back Creek) ..... Mar. 1
Arlington, Ind. (Blue River) ..... Mar. 15
Birmingham, Ala. (1st Ch.) ..... Apr. 12
Open time
STOESZ—Lowell, 2435 Harriet Ave., S. Min apolis 6, Minn.
Open time
STONEBRAKER—D. M. and Wife, 73 E. Pi Indiana, Pa.
Open for meetings in the south—Mar.
SUNDSTROM—George and Wife, Rt. 2, Sale Ohio
Bristol, Tenn. ..... Feb. 28-Mar.
Summitville, Ind. ..... Mar. 14-
Westerville, Ohio ..... Mar. 28-Apr.
Rimersburg, Pa. ..... Apr. 11-
SUSURAS—Nick, Box 38, Simla, Colo.
Open time
TURNER—H. H., 3019 S. Branson, Marion, Ind
Open time
UHLENDORFF—Lewis F., 4330 River Rd. N.W Washington 16, D. C.
Spray, N. C. ..... Mar. 7-
Open Time ..... Mar. 21-Apr. 2
Hadley, N. Y. ..... Apr. 4-
Westfield, Pa. ..... Apr. 18-
WALLACE—Robert W., Franklin, Pa.
Salina, Kans. ..... Feb. 29-Mar.
Halifax, Pa. ..... Mar. 19-Apr.
Salisbury, Md. ..... Apr. 4-
Buffalo, N. Y. ..... Apr. 19-
WARD—William, 1114 Tremont S. W., Massillo Ohio
Conneaut, Ohio ..... Mar. 1-
Cooperstown, Pa. ..... Mar. 15-
Gastonia, N.C. ..... Apr. 4-
WIREMAN—C. L., Intercession City, Fla.
Doranville, Ga. ..... Mar. 12-
Cottondale, Ala. ..... Mar. 24-Apr.
Lincolnton, N. C. ..... Apr. 7-
Eldred, Pa. ..... Apr. 20-

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C
Ravenswood, W. Va. (M.E.) ..... Feb. 19-Mar.
Greensboro, N.C. (Hol. Ass'n) ..... Mar. 6-
ANDERSON—Arthur C. and Wife, 302 S. Cald well St., Brevard, N. C.
Open time
CHESS—Donald, R. D. 3, Greenville, Pa.
Open Time
HOSTETLER—Kenneth and Joyce, 592 Silver St. Marion, Ohio
KNAPP—L. Kenneth and Wife, 4523 S. Harmo St., Marion, Ind.
Meadville, Pa. (Indoor camp) ..... Mar. 9-
Open time—Mar. 22-Apr. 2
Chicago, Ill. (N.H.A.) ..... Apr. 4-
Ottawa, Ont. ..... Apr. 11-
SANKEY—Leonard and Wife, 54 N. Mercer St. Greenville, Pa.
Akron, Ohio (Grace) ..... Feb. 14-
Conneaut, Ohio ..... Mar. 1-
Open time March 13-26
Shelbyville, Ind. ..... Mar. 27-Apr.

This 'n' That

ly Father Was A Preacher

My father is a preacher,
And folks would often say,
"So you're a preacher's daughter?"
And seem to shrink away.

More was expected of me
Because of his profession;
I must not hurt his standing
By any small transgression.

To sermons twice on Sunday,
And often in the week,
At funerals and weddings,
I listened to him speak.

Still after all these years,
I love to hear him talk;
And all that he proclaims
Shows in his daily walk!

I had to be real careful
With all my youthful vim,
When he was in the study
Not to bother him!

I had to toe the mark—
Strict discipline, but kind,
I'm thankful for the things
Instilled within my mind.

I am not complaining;
In fact, I'm very glad
For my home and training,
And for my preacher Dad.

The little I have suffered,
I do not care about,
For father gave me much
I would not be without!

Genevieve Perrine Cheney

Coverage

A SOBBING wife, a stunned husband, ree frightened children, a smoking pile of isted rubble and debris was all that was 't of a once beautiful well-furnished home. The most stunning blow of all came with e statement of the adjuster, "The premium ll not cover more than half the cost of placement." In vehement tones the strick- family cried, "Why didn't your company vise us to raise our coverage? It is your ult we are not adequately covered."

In a recent issue of a periodical dedicated the insurance business, an article appeared titled, "Will they blame you?" It is the ity of every agent to see that his clients e always covered according to prevailing placement costs, asserted the author of the ticle.

Preacher, will lost souls blame you for be- g lost? Will they charge you for not sound- g out a well-rounded gospel? In your am- tion to please are you withholding the sol- nn truth of impending doom and judgment? ecause of your fear of offending, are you noring the prophetic call to "cry aloud and spare not; lift up thy voice as a trumpet and show my people their transgressions and the house of Jacob their sins" (Isa. 58:1).

Where do we stand in this test of acceptable gospel preaching? Will lost souls have any just reason to blame us?

Let us preach a gospel that will fully cover our people's need.

A Teaching Priest

"A TEACHING PRIEST,"—not an ornament, nor a ceremonialist, but a teaching priest. A man whose business it was to expound the law and make the people understand it. So they preached in olden times; they took the law syllable by syllable, explained it word by word, and sentence by sentence; they analyzed it, took it member from member. They put it together again and hurled it upon the people like a thunderbolt from heaven. They had naught else to expound, because they thought nothing else worthy of exposition. We are lost in details. Any man may get up a lecture if he has great quoting power. It is almost impossible not to get up a lecture; the temptations are innumerable, and in many cases irresistible. Only one speech is worth listening to, that is the speech which begins in eternity, sweeps down through time, leaves behind it immortal lessons, and ascends to the fountain of origin.
—*Parker*

When to Call the Minister

MANY TIMES the pastor's calling does not coincide with the needs of the people. He may happen by when not needed or at an inconvenient time, when that same moment another may have real need.

Here are a few times the pastor would like to receive a call:

1. When there is sickness, especially if it requires hospitalization. Upon entering a hospital, please indicate your church or Sunday school.
2. When there are signs of deterioration in the marriage relationship. Before calling a lawyer for separation, call your pastor.
3. When desiring spiritual counsel on a need or difficult decision.
4. When facing problems such as alcohol.
5. When there is death in the family.

This does not exhaust the times to call. Remember your pastor is on call day or night, but, like a doctor, needs notification.—*Adapted from "The Visitor" Manhattan E.U.B. Church and reprinted in "The Assistant Pastor," Manhattan, Kans.*

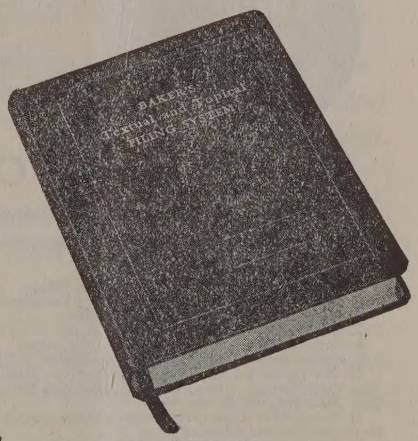
Truth in Preaching

WHEN DR. KANE was in the Arctic regions, he cut a piece of ice clear as crystal, in the form of a convex lens, held it up to the sun's rays, and, to the surprise of the natives, set in a blaze some dry wood which had been gathered. So an unconverted preacher may be the medium by which the truth may be brought to other hearts, and kindle them with the holy flame of Divine Love. "My word shall not return unto me void."—*Biblical Museum*

Commandments for the Preacher's Wife

IT WAS WRITTEN in the stars that, sooner or later, somebody would put down a decalogue for the elect lady who presides over the preacher's home. Most queens of the parsonage have such rules written on the tablets of their hearts, but there may be some value in printing this version:

1. Thou shalt have no other interests more important to thee than thy husband's.
2. Thou shalt not make unto thee any church clique or anything resembling it.
3. Thou shalt not take thy husband's name in vain
4. Remember thy intimate family matters, to keep them secret.
5. Honor thy husband by keeping thy place, that his years of ministry in the cause of God may be long.
6. Thou shalt not gossip.
7. Thou shalt not be a burden on others.
8. Thou shalt not appear untidy.
9. Thou shalt not covet a taste beyond thy husband's income.
10. Thou shalt not covet thy lay sister's or fellow minister's house, furniture, car, or whatsoever thy sister may have.—*Christian Advocate*



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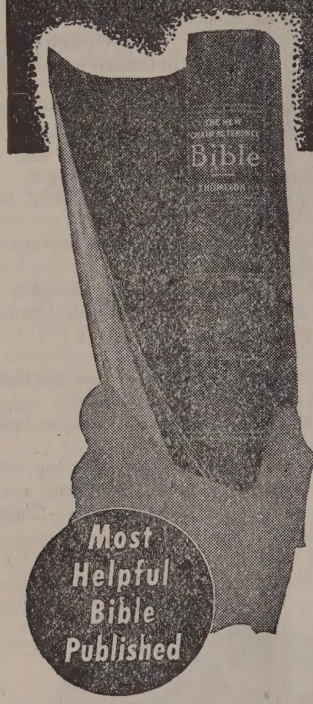

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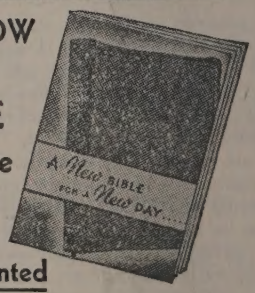

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